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The American Friend

Old Series Vol. L No. 15 | JULY 29, 1943 | New Series Vol. XXXI No. 15

Hope of the Morning

When night comes down with its blackness
And never a star in sight,
We do not fear for the morning
Which we know will come with its light.
We patiently wait for the dawning,
So sure it will really appear,
For God is in His Heaven
And all shall be right down here.

When the night of sin and conflict
Encircles the earth so far
We look in vain for a gleam of hope
That might shine as an evening star.
We shall not fear for the morning,
The dawn of a better day,
For, sure as the morning cometh,
Our Christ shall some day hold sway.

—Florence Hull Reef.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For August 8—God's Leadership Today

(Exodus 13:17-22; 15:17-22)

Out of the pages of ancient history comes to us one of the most remarkable stories of the ages. That a multitude of people, in slavery and profitable to their taskmasters, was able to throw off the yoke peacefully and depart towards a promised land, seems unbelievable. Yet we find in today's lesson a fascinating drama of an unorganized Israelite people being led from a land of captivity through the waters of the Red Sea to freedom.

The secret of this wonderful story is that these people did not lift themselves by their bootstraps. They followed a leader upon whose side stood the Lord Jehovah. Without God's help, his care, this colorful drama could never have been written. With faith in God, Moses set out to lead his people to the promised land. Many times he led a people of lost faith, a people who rebelled, a people who forgot God their deliverer.

How strong is your faith in God's leadership today? In this business of living, what part does he play in your life? Do you give him a chance to show you the way, by meeting him in prayer? Read carefully the story in Exodus. If the present and the future seem dark and uncertain to you, remember the Israelites. God has not forgotten his people today. He still shows the way.

Does the future greatness of this nation lie in the number of planes and ships we can produce each year, or in the faith that men have in God? We can be certain of our faith. We are not wandering in the wilderness without a leader. Our victory is a certain one. The Son of God has gone before us blazing the trail to more abundant living. He said, "I am the way, the truth and the life!" In these words he gave us truth that will stand as a beacon to the world that blindly struggles to live without him.

In this busy world, a world laying so much stress upon materialism, you as an individual must find time for solitude with God. From him come the strength and hope so needed today. God stands ready to lead you out of the wilderness of despair and doubt into the light of day. I stood on a busy street corner a few monutes the other day and watched many people go by. In every face was written a story, a story of joy, hope, faith, sweetness, kindness, and too, the story of sorrow, despair, bitterness, and failure. Some were living and walking with God, others lost and trying to find his or her way alone.

God can show you the way. What is it that you want most in life? The Israelites wanted deliverance from their taskmasters. Can it be that you want deliverance from the uncertainty of life? Why not try prayer and an earnest effort to link your life with God? We speak with awe of a God who could divide the Red Sea. But what of the miracles of today? You open your lips and speak. You open your eyes and see beauty that remains long afterwards in your mind. You turn on your radio and out of the air comes music to your ear. And who but God breathed life into the soul of man? God is no less real today than in ancient times.

Lift up your eyes from the ground. God is waiting, reaching out this very hour. He is saying, "follow me!" Let vision become a part of your life. Turn the common tasks of today into stepping stones of a glorious tomorrow. How often are we guilty of the shortsightedness of John Doe. When he visited the studio of a sculptor and saw a rough stone fresh from the quarry there, he said: "I see only a slab of stone." "Ah," the sculptor said, "I see an angel, and I must get him out!" And he set to work with hammer and chisel.

You've had a busy day. You are tired. Now let us lift our eyes from the world of affairs into the heavens and there find God waiting and ready to show us the way to more abundant living.

DONALD MCKINNEY.

For August 15—God's Provision for Our Material Needs

(Exodus 16:11-18; 17:3-6)

A very striking cartoon appeared in *The Penn Weekly* about twelve years ago. Farmer Brown was holding in his hand a large potato "for the Lord." On the table in front of him lay nine big potatoes "for self." He said, "One lone tater out of ten, how can a man be mean enough to give less?"

This is a timely thought for today. It emphasizes that God has provided ample material things for men's needs and comforts. That some men have less than they need and others more than they can use offers a challenge to our Christian program of living. One of the most immediate needs of the Israelites in the wilderness was that of food. Their flocks and herds no doubt furnished them milk and meat, but they needed grain for the staff of life. God sent his people into the wilderness in order to unite them as one people under the leadership of Moses. And God looked out for their needs.

Our lesson today is one of the better known stories of the Bible. We remember from childhood how the manna fell from the heavens to feed the Israelites. It is true that man does not live by bread alone, but God was mindful that man must have bread too. That same God provides for his people today.

Man has ever looked into the fading past, seeing there a golden age, with regret in his heart that it has passed away. But will you look for a moment into the golden age of tomorrow. Will you visualize a day when Russian, German, Jew, Italian, English, Danish, and other peoples of the world can have their just share of the world's goods? There are nations in the world that have been involved in war for generations. Because war has made them bitterly poor, some of these people are being better fed today under lend-lease than ever before. Why should we not envisage a day when all men can have the essentials of life, and when war will be wiped from the face of the earth?

Yes, God provides for our needs in so many ways. Do we remember at the close of day to bow our heads and thank him for good health that enabled us to do a day's work? Do we in this modern age bow our heads at the table and thank him for the sunshine and rain that helps our food grow? And when we drive our car do we think of that brain of man that invented such a useful machine? It is God who blows the breath of life into our soul. It is God who provides our needs and comforts of life.

So watchful, so loving, so giving has God been, and perhaps lonely, that he even provided through his beloved Son a way that man might be redeemed from his own sin and given the chance to inherit eternal life. Thus God provides in a supreme way for the needs of his people.

Who are his people? Are you and I God's people? Do we adopt the attitude of the Israelites and constantly murmur about what we do not have, or do we stop to realize how blessed we are? We are walking in a wilderness today in the sense that we hope to reach a promised land of peace and plenty for all mankind. We cannot achieve that goal without sound judgment and prayer. We must let God have his way.

DONALD MCKINNEY.

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Rhythm in Living

THE way to keep life healthy, fresh, interesting, and free from tiresome monotony, is to put rhythm into it. In a day of increased strains and tensions, there is all the more need for release from unrelenting monotony.

All about us we can see the principle of rhythm at work. There is the alternation between storm and sunshine. (Who would want all of one or the other?) There are the day and night, winter and summer, mountains and valleys, the ebb and flow of the tide, and the crest and trough of the waves. The reason the human heart keeps working so long is that it relaxes and rests between each vigorous beat.

In Early Christianity

In the history of the primitive Christian churches we are introduced to the phenomenon of rhythm. These Christian fellowship groups grew by the alternating process of activity and rest, striving and relaxing. At one time they were being buffeted about, yet going out courageously to meet opposition and giving a living witness; at another time they enjoyed public favor, lived a quiet life, and sent down their roots more deeply. "And devout men carried Stephen to his burial. . . As for Saul, he made havoc with the church. . . Therefore they that were scattered abroad went everywhere preaching the word. . . Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified (built up) . . . and were multiplied." (Acts 8:2-4; 9:31).

A Common Characteristic

This experience of alternation between activity and its consequent rest and relaxation is still a common experience in creative living. Both are needed for achieving the best accomplishments. The neglect of either the one or the other results in an unbalanced life.

A balance needs to be struck between struggle and resignation. To accept and resign ourselves to every difficulty we meet is tragic. On the other hand, there is folly in striving to change everything all at once, like bucking our heads against stone walls of inevitability. Says Reinhold Niebuhr, "The things which can be changed, Lord, give me courage to change them; the things which cannot be changed, give me patience to bear them; and give me insight to discern the one from the other."

There is also the rhythm of progress and retrogression. It seems that progress is never made on a smooth and uniform line. There are the back-sets, the recessions, and the eddies in the stream. Likewise, there needs to be in the church an alternation of numerical growth and spiritual culture. When the church enlists new members, its next task is to train, develop, and nurture their growing lives. Either one is valueless without the other. It is the rhythm of evangelism and religious education.

Many people have a shuttling kind of experience in their moods of elation and depression. Why should we have one day a mood of joy, elation, bubbling-over enthusiasm, to be followed on the next by a mood of depression and discouragement? From such an experience we should learn the lesson that we live not by our feelings, but by our faith in the great guiding principles of life.

There can be a fine alternation between the serious and the humorous. We do wrong to both ourselves and others by being everlastingly serious. This is a fault of many religious people. And yet the striving to be everlastingly funny is probably worse. The result is to be frivolous and frothy.

"Let me in season, Lord, be grave,
In season gay."

Solitude and Service

Jesus achieved a beautiful balance between meditation and daily living. He and his disciples frequently went away from the crowds that they might be prepared to come back to serve human needs. They climbed the mountains of prayer and solitude in order to return to the plains of service. In our high-speed age, when hospitals for nervous disorders are overcrowded, it would be highly profitable for us to learn this lesson from Jesus.

The principle of retreat and advance is embodied in the Christian *ashram*, developed by E. Stanley Jones and others. In this "retreat," a group of people "take time out" from their busy lives, and for a while live together simply, cooperatively, spending

much time in reading, meditation, prayer, and group discussion. Friends could profitably develop some equivalent to the *ashram*.

Here is a suggestion for getting a new pastor: Send the old one away, with full pay, for at least a month of vacation!

A religion of the purely activist type, having little place for solitude and quiet waiting, is certain to become shallow, superficial, and noisy. Noise is usually a substitute for power and grace. And much activity can be a protective device to cover up a condition of emptiness and sterility.

WORSHIP AND DAILY LIVING

Trying to live without worship, trying to do a great many things without that power and spiritual integration which worship provides, is like all work without rest and relaxation. Churches can get into a rut and swing of meaningless activities if they are short on worship. Early Friends called this "creaturely activity." The reason some lives go to pieces is because they are long on service and short on solitude, long on labor and short on meditation and recreation, long on deeds and short on worship.

We shall be wise if we seek to find this divine rhythm, this fine balance between solitude and service, meditation and labor, worship and daily living. Also, our lives can be enriched if we have in them some of the rhythm of good music. Great music will help to relieve the strains and tensions we develop, will make the burdens lighter, and will help to provide wings for the spirit. Rena Hurd Ingham has well written:

"When thou has learned to wait,
Thine eyes shall see
The deep, deep center of the rose,
Thine ears shall hear
The praise that flows
Upward from small and great.
When thou hast learned to live,
Thy hands shall tie
Life's broken thread and weave with skill.
Serene content shall fill thine heart,
And peace like manna shall be sent
To feed thy soul,
When thou hast learned thy part
Of harmony."

The Friends Committee on National Legislation

Several weeks ago there was a historic gathering at Quaker Hill, Richmond. In the July 1 issue of THE AMERICAN FRIEND there is a full statement which came out of the discussions of this conference. There can be little doubt as to the need for such a bold venture by Friends. It is hoped that Friends everywhere in this country will study carefully this statement, so that they will be able to intelligently discuss the proposals when they are presented at the sessions of the various yearly meetings.

"They Won't Work"?

The Commissioner of Welfare of Chicago reports that his city now has only 26,000 persons on relief, and that this number is diminishing at the rate of 800 a month. It was not so long ago that people were saying of those on relief, "They wouldn't work if they had all kinds of chances." But here is a fact: The numbers on relief there have been cut down from 476,000, a few years ago, to 26,000. In other words, out of 19 people on relief 18 have gone back to work. But there is "a fly in the ointment." Did we have to wait until we were submerged in war to give these people a chance to work?

Tomorrow

Tomorrow can but be
A thing of the Father's giving,
A house without a key,
Tomorrow can but be
A hidden mystery
Solved only by the living.
Tomorrow can but be
A thing of the Father's giving.

SARA R. STANSBERRY.

Faith and Works

BY ETHELYN A. SHATTUCK

Tom, a Christian man (he said he was),
Outgrew the Sacred Book and need of prayer.
He pondered much on human wisdom's lore
For he believed that deeds outweigh one's creed
Of God and faith. He heard the moaning cry
Of cold and hungry children; at once he sent
Them warmest clothing, milk and bread, and money
For their needs. He felt a happy glow within
His heart that little children's woes were lessened
Because he sent his ample kindly gift.
And Tom went whistling on his busy way.

Jim, a Christian man (he claimed to be),
Contended for the faith and spent long hours
Engrossed in study of the Sacred Book,
And twice a day he prayed for men enchained
By sin. He heard the bitter cry of cold
And starving children; was sorry that such woe
Must abound while some are fed. And yet
His unused clothing gathered dust, his milk
Grew rancid, his bread grew moldy in the bin,
And his wallet bulged with money for himself.
And Jim went praying on his busy way.

John, a Christian man (he witnessed so),
Arose betimes and gave himself to humble
Prayer with pure delight, and found new light
From the Sacred Book for faith-illumined mind;
And thus prepared, approached the day for hearty
Service. Gladly when he heard the anguished
Cry of cold and hungry children he sent
Them freshest milk, and fuel, and money for
Their needs. He felt an honest gratitude
That he could seal the worship of his God
By sending this abundant gift of love.
And John went singing on his busy way.

Can Human Nature Be Changed?

By Paul L. Whitely

SOME one has said recently that the primary issue before us to-day is: Can human nature be changed? It is not only a primary but a perennial question. How frequently it has been asserted in the past, and how often one hears today, that certain social arrangements are inevitable because of human nature! The institution of slavery has been justified in terms of human nature. Even Aristotle, one of the wisest of men, maintained that slavery had its roots in aboriginal human nature. And so slavery is natural and inevitable, Aristotle thought, because the gifts of some men permit them only to obey and execute, while the capacities of other men allow them to plan, command and supervise. While it is true that the gifts and capacities of men do differ, it hardly seems reasonable to justify an institution such as slavery on the fact of human variability. By legislative fiat we have abolished chattel slavery, yet no intelligent person would contend that slavery as perhaps conceived by Aristotle has disappeared from the face of the globe. Nevertheless, our thinking has progressed to the point whereby we are able to discern that slavery is a social condition and not a psychological necessity. And today only the most stupid person would contend that slavery is inevitable because human nature demands such a social arrangement.

Again, one frequently hears the assertion, even from individuals of considerable intelligence, that war is a psychological necessity; that war is inevitable because of man's innate fighting propensity. Coupled with this statement is the further assertion that you can't change human nature. With equal fervor it is argued that no economic system ever prevailed which did not exploit some human beings to the advantage of others, and that this trait too is inexpugnable because it flows from immutable qualities inherent in human nature. It may even be argued that the institution of private property is based upon a proprietary instinct, and that its preservation may be further assured by the innate competitive tendency to struggle.

Human Nature and Institutions

It is both fundamental and timely to inquire whether established institutions in society are inevitable consequences of human nature; or whether the human nature argument against intelligent social change possesses logical or scientific validity. In studying any problem it is necessary to probe more deeply than is involved in a consideration of arguments pro and con. We want to know, for example, if there are "predispositions" that make for the permanency of those social arrangements which we might desire to change. We would not defend slavery on the ground that there always was and always will be slavery. And presumably no one critically inclined would justify war on the assumption that "there always was and always will be war." Such a line of argument could be urged with equal potency in defense of any relic of civilization. The assumption that man's bestial nature stands in the way of a rational social order, is a vestige of a discredited theology and an antiquated psychology.

Question of Instincts

A detailed analysis of the nature of human nature would involve us in a consideration of the basic concepts of hereditary and environmental determination, the problem of original nature, and the concept of instinct, which would take us pretty far afield. Suffice it to say that biologists and psychologists are coming to recognize more and more the interaction and interdependence of the factors of hereditary and enviromental determination. By assumption, however, there are traits the dominant pattern of which is determined by hereditary disposition or organization. There are other traits the dominant pattern of which is acquired through training or forces of environmental circumstance. Original nature is a convenient term to designate the native equipment of the individual. Or in the words of Professor Thorndike, "original nature is thus a name for the nature of the combined germ-cells from which the individual springs."

The concept of instinct is so equivocal, and is used in so many different ways by biologists, psychologists and popular writers, that it is well nigh impossible to make a brief statement that is meaningful. All too frequently instinct is used as a final explanatory concept and inhibits an adequate analysis of a given act. We classify an act as instinctive and therefore assume that because we have given the act a class name we have explained it. Or we label an act as instinctive and conclude that because it is instinctive it is inevitable and that nothing can be done about it. Consequently, with intellectual unencumberance concerning the problem of causal relations, we justify war because of a pugnacity instinct, industrial strife by an instinct of inquisitiveness, meddling and prying into other people's affairs by an instinct of curiosity, and gossip and belittling the character of others by an instinct of envy or jealousy. And although scientific evidence is to the contrary, namely, that these modes of behavior are largely habits and therefore subject to social control, we nevertheless cling to the aforesaid notions because they can be regarded as a justification for what we have been doing and desire to continue doing.

Is There a Pugnacious Instinct?

The contention that man possesses a ready-made pugnacious instinct which impels man to fighting activity and thus makes war unavoidable seems untenable. If there were such an inborn urge to warlike activities, it seems that it should hardly be necessary to resort to conscription in time of war. Yet everyone in a position of responsibility knows that it would be impossible to carry on modern war on the basis of voluntary enlistment. But granting that there are elements in original nature which promote fighting, so there are elements which are in opposition to fighting. Such elements as love of children and family, fear of death, sympathy, cooperation and mutual aid may be mentioned. Certainly there can be nothing instinctive about cooperating with Englishmen and Frenchmen and being pugnacious with Germans and Italians. Extrinsic factors, not original nature, determine with whom we shall cooperate, love, or show sympathy. Also it should be mentioned that man cannot have any instinctive reaction to instruments of his own invention. The struggle in modern warfare is anything but instinctive in this sense. If man fights instinctively, he fights instinctively with fist, tooth and claw, and not with slide-rule, mathematical formulae, and algebraic equations, which are essential in modern warfare. Thus we may conclude that fighting or pugnacity, though possessing native elements in the form of relatively simple reflex patterns, is primarily on the habitual level of functioning, and, as such, may be eliminated largely by controlling the external factors which elicit pugnacious responses.

If we argue that war has its basis in innate biological factors, it is important to recognize that we hardly find anything comparable to war in the infrahuman species. Writers and speakers often refer to war as bestial, but this, as it has always seemed to me, is to malign the beasts. War is worse than beastly, for a beast will allow others to feast when he has had enough. Predatory animals kill their prey in order to satisfy their motivating conditions of hunger, but they do not make a kind of sport of kill-

ing and so destroy all of the relatives of the victim, or go on killing after their motivating needs of hunger are gratified. War is a human product, a technique of civilization largely. It is a device for solving group conflicts, as dueling was a technique for settling individual disputes in an earlier day. And while we hold that human nature can be changed, perhaps it may be well to note, incidentally, that it was not necessary to bring about any profound changes in human nature in order to root out the institution of dueling. Wars are not the consequence of a villainous and bestial nature. Rather they are the natural outcome of a series of events that occur in peace-time prior to the outbreak of hostilities. And it may be noted that if profound changes in the basic character of human nature were not necessary to get rid of dueling, such changes are not a necessary prior condition to the eradication of the institution of war. War, *per se*, is not inevitable. War may be inevitable given certain conditions. But if the conditions can be controlled, then the occasion for war loses its inevitability.

Factors Which Make Personality

It is commonly asserted that since the time of Neanderthal man the persistent basic tendencies of men have remained the same. With respect to isolated human reflexes, this is undoubtedly true. But the organization of behavior patterns has not remained the same. Moreover, it is contended that for millenia men have shown cruelty, stupidity, and injustice, and that so long as these traits are a part of human nature, we can expect war and exploitation. While it is perfectly true that these traits have been and are found in human nature, it is important to recognize that we also find the qualities of love, justice and mercy. If it is human nature to be like a Hitler or a Genghis Khan or a Napoleon, it is also human nature to be like a Gandhi or a Kagawa or a Jones (either Rufus or Stanley). Are we to contend that a Hitler or a Gandhi, for example, are made of a different basic stuff? I am not prepared to give complete psychological analyses of Hitler and Gandhi, however I should be willing to hypothesize that if we knew all of the experiential factors that entered into the reactional biographies of the two men, we could easily understand their contrasting behavior patterns. And the point of the argument is that, out of a similar kind of raw material, men of contrasting philosophies of life and of totally different personality organizations may be fashioned. The cultural personality is strongly determined by the impact of the kind of institutional life that acts upon the individual.

The Way to Transformed Society

To the end of social betterment, there are two broad avenues of approach: personal transformation and institutional reorganization. That the behavior of men is changed by the absorption of ethical and Christian concepts cannot be gainsaid. But this is insufficient if the institutional life of man renders impossible, or at least extremely difficult, the effective carrying out of ethical and Christian ideals. All too frequently our morality is a kind of verbal morality in which we say one thing and are forced to act in ways that are antithetical to the symbolic expression of what we hold as good. At home and at church we are taught the precepts of the great religious prophets, of kindness, mercy, justice, humility, and love, yet the dominant emotional attitudes of the society in which we live are those of dominance and mastery. We must effect an institutional reorganization so that it is possible to express our love toward persons and our dominance and wrath toward inanimate nature and the social conditions of ignorance, racial discrimination, poverty and disease. As one psychologist recently has aptly said: "We must see that our current institutions are wrong in so far as they encourage success through the dominance of man by man. Our goal must be a society where exploitation of human beings is impossible."

In the management of our social affairs, we remain unintelligent and go on suffering. We would rather justify our habitual modes of thought than to examine causes and effect means for the attainment of ends we desire. But we can be socially intelligent, and to be so we must rid ourselves of some stereotyped modes of thought about human nature which have caused us to evade difficulties rather than to seek remedies.

SOMEDAY AGAIN

Someday again men will laugh with instead of laugh at.
Someday again flowers will bloom where victory gardens now grow.
Someday again people will ride on seats in trains instead of on corns as they do now.
Someday again men will walk and not march together.
Someday again lovers will meet in parks and not at railroad stations.
Someday again men will pursue happiness and not be pursued because they were too happy.
Someday again?

GALEN M. HARVEY.

CPS Number 75.

"YOU'LL STILL COOK FOR US"

What Children Are Thinking

BY MARGARET STEPHENSON MOORE

One day when we were discussing ration points in our family we mentioned the fact that we wouldn't expect to have the kinds of food to which we had been accustomed during peacetime.

"It won't matter, mother," said six-year-old Sue. "You'll still cook for us."

In that simple philosophy of a child we realized we had the basis of faith needed to establish a lasting peace—in that frank little statement we found the faith that American children have in their parents, the faith that American parents must have to prepare the way for the world of tomorrow.

On the occasion of Milo Hinckle's first Sunday as pastor of Plainfield Friends church the entire service was presented by children. Then the children wanted to meet the new minister—they wanted to hear his voice. Somehow there was more than a simple story in the lines he related—there was hope and encouragement and the kernel of faith.

"Two children were playing," Milo Hinckle related, "and the little girl said to her brother, 'Let's kiss God.'

" 'That is silly,' the boy said, 'you can't kiss God.'

" 'Oh, I think you can,' she went on. 'You know Daddy said that God is inside us. So you kiss me, then I'll kiss you—and that way we'll both kiss God'."

Children are pondering many subjects today which are big—too big for little minds which should be carefree, happy. It is no little task for parents to establish for them a sense of security—faith in tomorrow, faith in God. It is no minor comment . . . "You'll still cook for us."

Children of the 7b and 7a grades of John M. Culver School, Evansville, have written this prayer which seems to summarize the thought of boys and girls today:

"Our Father, who art in heaven, we are gathered in this room this morning to begin another day of learning. Help us to be better boys and girls today, gaining friends and undertakings and all the things that make our lives big and worthwhile. Care for those boys and girls all over the world who are suffering and are in want. And most of all, Father, try hard to teach the leaders of the world these things we are learning—that we must be fair and kind and courteous to be happy and to make others happy. Amen."

Plainfield, Indiana.

A task without a vision is drudgery;
A vision without a task is a dream;
A task with a vision is victory.

The Christian Church and The Race Problem

By Samuel Nagata

CHRISTIANITY is the most influential and powerful institution in the world to solve the race question. It creates men and women of good will and service and settles this vital and dangerous issue with the spirit of reconciliation and peace instead of violence and force.

Jesus taught and exemplified himself what his principles were and could do. To him there was no distinction of persons. The Gentiles and Jews were alike the children of God. In his sight, the woman of Samaria was just as worthy as a daughter of Judea. And his disciples from the First Century down to the present have endeavored to follow his footsteps and establish a new society of brotherhood.

The last 150 years was one of the epochal periods for the Christian faith. During these generations teaching of Christ has been spreading out among the peoples of Central and East Asia, the Pacific Islands, Latin America, and Africa. It was carried by the American missionaries — evangelical, educational, and medical. These apostles of heavenly messages brought the noblest and happiest way of life by enlightening the ignorant, feeding and clothing the needy, healing the sick, visiting the imprisoned, and becoming the friends to the friendless.

At the same time they sent thousands of young people from these regions mentioned above to the United States for education. They came here, learned the Christian way of life, and returned to their native lands and shared with their fellow countrymen the blessings of American freedom, justice, and brotherhood. Indeed it is appropriate to call the 19th Century and 20th, the American Century.

However, the American churches had two shortcomings. One of them was their inactions and passive attitudes toward the unchristian and un-American institutions in their mission fields. They know that the system of extra-territoriality, foreign concession and settlement, and colonies and the like which are the by-products of political and economic imperialism of European powers are contary to Christian principles, but they did not take any action to remove them. Last year our State Department notified the Chungking Government that the U.S. would relinquish its unequal treaty with the Celestial Republic. But I am doubtful of the wisdom of time and its effectiveness. Why did the churches not ask Washington to take this step before?

The other is our acquiescence to the discriminative legislations in the statute books of the land. The laws of 1890 and 1924 which deny the Orientals our citizenship and forbid them to have their own soil in the Western States; and other similar rules that segregate certain groups of people based on their racial origin, are not compatible with the Christian doctrine. But the churches have been mute about their existence and took little initiative or positive step to remedy them until this day. Is this the right Christian attitude?

Today, we are thrown into the most deadly struggle in history in order to preserve Christian civilization and democracy. We called on all the freedom loving peoples in the earth; the colored as well as the whites. As the result more than thirty nations responded to our call for this common cause. Nevertheless, we do wonder whether there is not any nation or race among the allies that reserves its strength—men and material, from all-out war efforts on account of our records of racial prejudice and maltreatment.

What then should we do in order to dissolve this critical and threatening racial question? In the following lines let us present some practical and effective steps and means to achieve our objective.

(1) A new proclamation of Christian brotherhood. Our faith is based on the doctrine that all the families of men belong to one household of God as our common Father. During the last 1900 years Christianity has been preaching this truth, but it has not accomplished its desired purpose yet. It is due to man's egotistic nature, and his dual personality of animal and divine elements. Hence we should continue to proclaim this doctrine until it bears fruit and transforms all men into altruistic persons with the Christ-like character.

(2) Abolition of unchristian legislation. While we should stop making new national and international laws not based on human brotherhood on the one hand, we have to go further, on the other, to abolish the legislations which are incompatible with our Christian principles. These discriminative laws mentioned in the previous paragraph which are a disgrace and a reproach to our national honor and justice must be effaced from our statute books.

Furthermore we have to ask other Christian nations to abolish their unilateral agreements with the so-called backward peoples, as we did to China. We should ask at least the Christians in England to request their government to grant complete freedom to the people of India in order that we may demonstrate to the colored peoples that our brotherhood and democracy are genuine and universal. Otherwise our preaching would become like a sounding brass or a tinkling cymbal.

(3) The inter-racial fellowship in the church. Before we preach our faith to others we have to practice it ourselves and demonstrate to the world that our doctrine can be lived out in everyday life. We know by facts that there is no other institution in the world so effective to break down racial barriers as the Christian church. But it did not go far enough. We should bring all the followers of Jesus into closer and brotherly relationship through a common fellowship, meeting on an equal standing regardless of ethnic origin.

Also it is recommended that the inter-racial gatherings among young people of the churches and the Sunday school students be held often that they may know one another and teach the outside public by example what Christianity can do to reconcile the different races.

(4) Institute supra-national Christian convention on mundane affairs. The prime concern of the church is spiritual. But it can not overlook its social responsibility as an organization. We know that until the world order is instituted in harmony with the Christian principles no kingdom of brotherhood can be realized. Hence we should have Christian international conferences, and make out adequate and effective programs to bring into reality the world-wide community wherein equality, justice and sympathy prevail.

The life that Jesus lived and set as an example for us is hard to follow. Yet we cannot leave nor forsake it. For we know it is the best. It gives us the richest life on earth. Therefore let every Christian be conscious of the honor and responsibility of his faith and make the supreme effort to bring all the human families into one household of God as their Father in love and peace.

During 1941 the United States expended $3,177,000,000 for schools and educational purposes; $4,000,000,000 for alcohol; $3,500,000,000 for dairy products; $1,000,000,000 for motion picture entertainment and $575,000,000 for church and religious purposes, and worst of all $15,000,000,000 for crime costs. J. Edgar Hoover, director of the F. B. I., expresses grave concern over the study of these figures.

An American Looks at Cuba

By Hiram H. Hilty

I AM naturally reluctant to begin this article. There is such great need to say something about Cuba to Friends in the United States; and there is such great danger of disseminating misinformation in an area where understanding is so much needed. Surely we knew more about Cuba than the average American before we came here, but now we feel that we knew nothing at all. For Cuba is not just another state which never happened to become annexed to the United States; it is, for Americans, a definitely foreign country.

Mistaken Notions

The Good Neighbor Policy and our generally enlightened attitude toward people of other nations has rid us of many notions which were very bad. It has rid us of the notion of "the white man's burden" by which we were to condescendingly go out and rescue the benighted peoples who did not happen to have been fortunate enough to have been born in our Anglo-Saxon world. It has at last, and belatedly, caused us to realize that all men are of equal worth and possess similar aspirations and potentialities. But at the same time that our minds have been exorcised of these demons we have been led into the mistaken notion that our good neighbors live much the same lives that we do. We know, of course, that most countries have their hinterlands in which one can find such strange things as floorless huts built of bark and covered with a roof of thatch. We know, too, that there are still a few isolated places in the world, notably China and India, in which the ox and the water buffalo are used as beasts of burden, but these are bazaar remnants of another age. We know that by our having conferred equality on our neighbors they have been by-and-large rescued from the embarrassment of such a crude existence. That conclusion is as mistaken as the logic by which it is reached.

Both Ancient and Modern

What has happened in Cuba is similar to that which has happened, I believe, in the Near East: A modern world has grown up alongside an ancient one. There are automobiles in Cuba, many of them, but outside the one great highway which spans the island from west to east there are hardly any modern roads on which to use them. The ox is seen everywhere pulling heavy loads at the snail's pace which suits his patient character. In the country the riding horse is the predominant mode of transportation. On the other hand there is good air service between the principal cities of the island and between Cuba and neighboring countries. The Cuban of culture looks (he is usually as white as you are), acts, and in many respects thinks like Americans of equal achievement. The cities can boast modernity in some outstanding buildings, in radio stations, theaters, and many trappings of our modern "civilization." But this veneer hardly deceives the casual visitor, let alone one who makes his home in this country. For Cuba, for all that she has gone through, is still a different country in terms of social and economic practices and thinking. When the United States "rescued" Cuba from Spain forty years ago she did so only politically, and for all that the political pattern of the island remains essentially Spanish.

Take the national lottery, for example. The lottery came here from old Spain and had been in operation for a hundred years before the American occupation. The Americans banned it as a nuisance and an enemy of the people, but hardly had the government been turned back to the Cubans when the national lottery was reinstated and has continued ever since. Unless one has actually seen a national lottery in operation he can hardly appreciate what this means. Dr. J. Merle Davis says, in *The Cuban Church in a Sugar Economy*, that in some of the villages of Cuba it seemed to his party that half of the population was trying to sell lottery tickets to the other half. That is hardly an exaggeration. Venders throng the streets of every city on the island and tug at the sleeves of the humblest inhabitant of the small villages. Buyers do not buy promiscuously —they hold out for the right number. It is amusing as well as pathetic to watch buyers studying numbers with knit brows and either refusing because none of the numbers "clicks," or else eagerly snatching up a number which they believe will certainly be lucky. On the surface it seems to us that the lottery could not be anything like the "success" it is here if it were not for the feeling which prevails regarding numbers. The tantalizing hope that a fortune is just around the corner is a discouragement to hard work and saving. As one of our Cuban Friends explained it to us: "It seems hopeless to the poor people to ever save up $100, but a few cents or a few dollars in lottery tickets today may mean $100 tomorrow." Living in the dream-world of tomorrow's possible wealth eases the drudgery of today's life but destroys any honest effort to make that life better.

But the lottery is about the only hope that great masses of the people have, economically. Actually there is no middle class in Cuba as we know it in the United States. There is, we are told, great individual wealth here, although in our part of the island and even in Havana there is little of the gaudy display which one might expect of the wealthy. That there are hundreds of thousands of poor cannot be open to doubt. Even in the depths of a depression the United States has never seen anything like it. For the most part poverty, in our comfortable middle-northern part of the United States at least, is a poverty which denies one the things which his culture demands that he must have (I say this advisedly). But in Cuba poverty is a matter of insufficient food or none at all, of literally bare feet, of clothing which falls off in rotten patches from one's body, of no house at all or a hut with a dirt floor and a dollar's worth of furniture, of begging for work, or begging for food and clothing. Beggars are only a little less numerous and persistent than venders of lottery tickets.

Social Problems Today

If one is energetic and fortunate enough to improve himself economically and socially—as considerable numbers are—he is not afforded the pleasure of a middle class standard where he can enjoy life with a moderate income. It has now become his duty to become wealthy, or if not fortunate enough to be able to do so, to put on a front of wealth. Keeping up with the Joneses in Cuba is a serious business because the Joneses have real wealth. He must give all appearances of being wealthy lest he be thought to be still poor.

Holguin, our town, is not a model city even in Cuba, but it is better than many another, and compared to the villages and smaller towns, it is modern, busy, and wealthy. Yet Holguin today, with a population of over 40,000, is still minus either a municipal water plant or sewage system. Most of the streets, I discover on close examination, have been paved in some way or other in days of yore but it is so long since repairs have been made that one wades in dust ankle deep outside the two or three main streets. But even worse than the lack of paved streets is the lack of disposal of sewage in a city of this size. The city is built very compactly so that in many cases the only convenient sewage disposal is out into the street. There goes the dishwater, the refuse from the careless restaurants, paper, banana peels and whatnot. Because Cuba's rural transportation is literally in the pre-horse-and-buggy stage the streets are flooded all day long with pack-horses, and their presence in no way lessens the

problem of keeping the streets clean. Or, rather, it is no problem at all for no apparent attempt is made to keep them clean. As cars—of which there are not a few even today — dash down the streets, they raise clouds of dust, or if there should not happen to be a car the otherwise delightful breeze of Cuba obliges with a cloud of its own. When this happens the people of Holguin very carefully, and very wisely, put handkerchiefs over their noses.

There's a Bright Side

Now, you ask in the kindness of your Quaker heart, why must one dwell on these sordid things? Simply because they are the truth and I believe no good is done in the end by suppressing or distorting the truth. You say instinctively that there must be another and a brighter side. Indeed there is and I propose to address a few remarks to that side of the picture.

From the tawdry picture which I have painted you would probably expect that most of the people of Cuba look stooped, dirty, and generally undesirable. Nothing could be farther from the truth. A stranger here cannot help being impressed with the erect carriage, the resolute stride, the expression of assurance and confidence on the faces, and the generally delightful poise of the Cuban people. Perhaps it stands out the more because of the constant backdrop of stark poverty, but if so it is all the more remarkable because the poor themselves possess poise. Women particularly are unquestionably better dressed in public than their American sisters of like status, and men are not far behind. The masculine shoeshine is particularly noteworthy in Cuba. We American men simply do not rate comparison. The Cuban farmer, if he can afford anything better than the very simplest clothes, is likely to be better dressed than the American farmer. He comes to town with a neat riding habit and boots with a simply amazing sparkle against the background of a half-starved pony and the dirt of the streets. In Cuba "spurs that jingle, jangle, jingle" are not limited to a song sung by radio crooners and children who never saw a spur. Bright and shining spurs "jingle, jangle, jingle" on every trail, and in every hamlet and city of Cuba. In fact we sometimes wonder if our plane didn't drop us off in Buffalo Bill's Wild West instead of on a tropical island. The revolvers which we see dangling from masculine hips so frequently do nothing to dispel that notion.

Lovers of Beauty

Go with us into almost any but the very poor homes in Holguin and we will show you a truly beautiful living room just four feet from the dirt of the street. The floor is of tile of various colors and its sparkle never betrays what may be on the other side of the door. The furniture is appropriate and usually adequate, the ceilings are very high, there are good pictures on the wall, and nearly always there is a modern radio. Home is an unbelievable oasis. Behind the house is the almost invariable patio with its tropical plants and flowers, which would certainly put our North American backyards to shame. There are certainly many hundreds of such homes in this one city, for this is a wealthy city. A local banker is my authority for stating that our city is without water and sewage for reasons other than lack of funds. We do have poor people in abundance, but the bulk of the real misery is to be found in the country and in the small villages.

Now what should be the task of Friends in Cuba? The Founding Fathers answered that question well by saying: evangelization and education. They and their successors have rendered a service in both areas worthy of real pride. Today the answer remains much the same—evangelize, educate. There are reportedly still fifty per cent of the Cuban people who can neither read nor write. Untold misery is caused by the high rate of births outside wedlock and the evasion of family responsibility by fathers. Such personal moral problems as gambling and drinking which certainly exist in the United States are exaggerated here. Friends in Cuba should lead the way in ridding this country of the ancient Spanish notion that poverty is inevitable, that the poverty-stricken are personally and directly responsible for their condition and that the only responsibility of the upper class toward them is that of providing sufficient charity to ease their own consciences a bit and avoid outright revolution. In the poor, Friends must accelerate and guide the growing awareness that "miseria" is not inevitable and that God's good earth with all its abundant resources exists for them as well as for their wealthy countrymen, or foreigners. As was demonstrated in the August general strike of 1933, Communism has a following here which is not to be taken lightly. Friends need to present "Christ's alternative to Communism" in the form of the conviction that the Inner Light is resident in all regardless of class and that the common good is furthered more by cooperative understanding and effort than by perpetual bitterness and struggle between classes.

When I say "Friends" in this connection I mean of course Cuban Friends. At least some of them have indeed reached their majority in the faith and they must furnish a nucleus from which the Friendly spirit can radiate to others of the society as well as to other citizens of Cuba. American Friends can help by an intelligent and active interest in United States foreign policy where it affects Cuba, by learning the Spanish language and making occasional visits to Friends in Cuba, and by providing much more Friendly literature in Spanish. Cuba needs Friends very much. Pray God that our light be not darkness in a land of so much need.

SERMON BY THE WAY

By Violet Kenworthy

" . . .tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Last summer, on our vacation, on the outskirts of a Virginia village, we noticed an old, white-haired man on a low bench beneath a spreading apple tree, nodding and dreaming. The hoe at his side and the cleanly weeded rows of corn in the garden spot indicated the rest was a well-deserved one.

Stopping at a near-by filling station, we casually mentioned having seen the old man and then came the story.

"Yes, Uncle Joe is the oldest inhabitant in this part of the country but young and spry for his ninety years. Heaven will never have an hour's idleness charged to his record. Too feeble to tend the big fields any longer, he puts in an annual planting of pop corn and he never fails to have a bumper crop.

"Profit? O, he never sells his crop. No, he has never been known to sell a grain of his pop corn. When autumn comes, he gathers it, drys it thoroughly in the ripening Virginia sunshine, then just before Christmas he puts it into neat packages and sends out the invitations for his annual Christmas party. Not a child in all the country around is omitted from this pop corn party and when it is over and those happy youngsters, each with a sack of pop corn, come chattering down the path and through Uncle Joe's little wicker gateway, it is as pretty a sight as we ever see in these parts.

"And happy—why that old man is happy every day in the year. Soon after Christmas he begins planning his next pop corn crop and the rest of the year he is busy selecting his seed, planting, caring for it, and giving his harvest away. He is too busy thinking about the children to have time for any unhappiness. And the children are learning to think about what they can do to make other people happy although Uncle Joe has never told them to. No, he does not talk about what he does. His life speaks for him."

New York Yearly Meeting—1943

By L. Hollingsworth Wood

FROM the Oakwood School at Poughkeepsie, where our sessions were held, one looks across the Hudson to the hills where, as Van Dyke pictures it, "the hills of . . . tier on tier build up a sacred ladder to the height where stars like angel eyes are shining clear," and we despite various burdens and discouragements felt our help coming from the Lord and took courage.

We were amazed at the attendance; from one Quarter alone thirteen younger Friends were with us, and most of them had worked and saved to win the money necesary for their travel and many waited on table, etc., to pay their board and lodging. I am always glad when a Yearly Meeting can even visit the campus of a school for which it is responsible.

Stanley Hamilton from Richmond, Indiana, was with us on behalf of his vision of a Rural Life Association of the Peace Churches. He said he was delighted with the "steps" our attending Friends displayed. He did not say "from the cradle to the grave" but pointed to our different age groups, Junior Yearly Meeting, Young Friends, and burden-bearing or worried adults. Really the proportion of gray hair was greatly reduced though we were grateful for the presence of many faithful carriers of the torch—Charles G. Cook, Sarah Keats Dillingham, Benjamin H. Doane, and Arlando Marine.

A good number of much-loved members of "the other branch" were present —John Cox, Jr., who is well over seventy; Lydia and Hibberd Taylor, the latter Clerk of New York Yearly Meeting with Conference Affiliation, Marion L. Cocks, and others.

Vercia Cox, some time associate of our beloved Margaret Holme and herself a missionary from China, spoke to us of that great people, while Robert Jones nearly exploded us with laughter as he read a paper he had once prepared while a student at Wilmington College on the mountaineers of eastern Tennessee.

It was a very serious, one might almost say "deep," Yearly Meeting. The weather was offensively hot, but we fanned and smiled and enjoyed having our sessions outdoors under the trees.

New York is very pleased to report a woman Clerk and Ruth E. Craig, who has come up through our various channels of service to the Clerk's table, gave us most poised, tender and efficient service, while Narruk A. Freeman brought a new pen and style to the recording of our minutes, with reverence for tradition as well as clearness and honesty of expression.

Alexander C. Purdy gave us of his store of study and experience and clear honest thought and we were happy to think of his grandfather and father as of New York origin.

Martha Balderston, recently of the Scattergood Hostel in Iowa, spoke to us of Powell House in New York, devoted to the reception of refugees, and Frances Hart Burke of our New York Friends' Center was also present.

Perhaps the high spot of our interest was found in the sessions on Public Service Camps when Philip E. Jacob took us with him in thought to feel the heat of forest-fire fighting and some of our own boys described the work of the decisions they are forced to make as to how they may be expendable in love to make their protest effective, one from the monotony of the camp service, one from detached service in a New York hospital where his eight-hour service behind a steam-table had spoken effectively, while another was trying civil disobedience which must lead to jail.

We entered into fellowship with their problems and loved them all and stated that the historic statement that all war is contrary to the teachings of Jesus is also the present position of the Society.

Clarence E. Pickett, our tried and resourceful leader in dealing with governmental authorities and other relief and charitable agencies, shared with us some of the problems of obtaining results without compromising ideals.

Epistles were denied us from many of the groups in Europe but they were much in our thoughts. It is a very humbling experience to try to write out of our so-comfortable security to Friends who are bearing the burden and heat of the day of service for our ideals.

Our Quaker habit of Epistles provides us with a great opportunity to draw closer to each other and a gift of writing should be put at the service of our Meetings for such use.

New York Yearly Meeting is both old and young. We considered holding joint sessions with our sister Yearly Meeting of Conference affiliation and perhaps presenting a united front as we face the problems of a to-be-reconstructed world.

What is the right leading of love? We would be expended in its service as we try to strengthen our children to bear the sins of their fathers as they are visited upon them.

TWO YEARS OF CIVILIAN PUBLIC SERVICE

On May 15, 1941, the first Civilian Public Service unit was opened at Camp Patapsco, Maryland.

Speaking of this new and pacifist alternative service for conscientious objectors, shortly before the opening of Patapsco, General Hershey said:

"We are in an experiment which is different from any that we have had before and which is in many ways very fine. We are not bound by things that have happened because we have no past that governs what we must do. The success of this is going to depend pretty much on whether or not we who are in this can be mutually understanding and mutually confident. I do not believe that you can draw charts, write rules and start organizations on it. I am more interested in the individuals with whom we have to deal than the rules governing them."

Two years later, one of the early campers at Patapsco—now director of the same unit at Pocomoke—Russell Freeman, looking back upon the first days of CPS, writes:

"Historically, it was the first attempt at the joint administration by a Government agency and a private organization based on the theory that "work of national importance" performed by C.O.'s was acceptable to the Government as an alternative to military service.

"Psychologically, it gave C.O.'s a novel opportunity to create a new pattern of work and service in lieu of jail sentences, bullying and inept handling of C.O.'s in the last war.

"Patapsco possessed the vigor of new life. To a dilapidated CCC camp, wedged precariously between the main freight line of the B. & O. on the north and the gently flowing Patapsco River on the south, approximately eleven miles from Baltimore, twenty-six men brought the healthy pride and spirit of all initial efforts.

"Raw, undisciplined and possessing voluminous vocabularies hitched to minds wherein there seethed a wondrous potpourri of conventional fears and revolutionary hopes, this group set to work reconditioning the camp and establishing records of work production. Gradually through conflict and struggle they made real steps toward the achievement of community life."

But the larger community of Civilian Public Service, perhaps more accurate, the raw elements out of which it was hoped a community of CPS might be built across the country, were destined to change form, direction and grow, sometimes with exasperating slowness, often with a steady, quiet development.

Within a year the number of CPS units had grown from one (a Friends' camp) to thirty. In two years the number had risen to eighty-three (twenty-one of which were Friends' units). In the meantime twenty-two other units had come into being and had been liquidated. The number of men in CPS increased from the twenty-six, who opened Patapsco, to 2,757 a year later, and 6,646 by the end of the second year. In units under the Friends' administration the number of men increased from twenty-six to 968, the first year, to 1,777 the second year.

The number of members of the Society of Friends in the first CPS unit was something less than the twenty-six original campers; by 1942 this had risen to 194 and two years later there were 427 Friends in CPS.

The first camp opened with an assignment of work for the National Park Service. A year later camp projects were still limited (ninety-seven per cent) to work for three agencies—the Forest Service, the Park Service, and the Soil Conservation Commission. The end of the second year found the majority of camp work (seventy-six per cent) for those same three agencies. However, the twenty-four per cent increase in other types of work included a wide range of choices: Bureau of Reclamation, Farm Security Administration, General Land Office, the Pennsylvania Turnpike Commission, the Fish and Wild Life Service, the United States Public Health Service, and the Puerto Rican Reconstruction Administration.

The greatest diversity in types of work and the most rapid, continued expansion, however, are in the Special Service Units and in the Special Projects and Individual Assignments. Special Service units now include: Mental Hospitals, General Hospitals, Reformatories, Detached Farm Service, Coast and Geodetic Survey, the China Unit, Dairy Herd Testers, Foreign Relief and Rehabilitation, Smoke Jumpers (Parachute firefighters) and Agricultural Experiment Stations.

Special Projects and Individual Assignments now offer CPS men opportunities for work with the Administrative agencies, study on International Administration at Columbia University, service as "guinea pigs" in medical experiments, and work with the Japanese Relocation Authorities.

There can be no doubt that the outward signs of progress in CPS—in terms of the number of men and an expanding and developing program measurable in statistics—are multiplying and becoming ever more clearly visible.

But what of the growth—intellectually, socially and spiritually—of the individual within the system during these past two years? Perhaps again Russell Freeman—Patapsco camper who in the past two years has developed into the director of this same unit, now moved to Pocomoke—is best qualified to answer this question:

"Looking back upon life at Patapsco from this vantage point, it is apparent that we were hardly the new high in human nature to which we had hopefully and perhaps naively aspired. We had been guilty of the usual confusions: of failing to distinguish between conscience and one's immediate desire, of too frequently elevating individualism into a principle of conduct, and of ignoring the legitimate demands of the group because of fear of regimentation.

"Patapsco was not a Golden Age to be revered nostalgically; it was not a disgrace to be deplored by the Friends and Selective Service alike. Rather, it was the testing ground of an idea where we made mistakes without which our present efforts at Pocomoke would be quite unfounded.

"In the spirit of Thoreau, who once said 'I have traveled far in Concord,' we must make the demand upon ourselves rather than waiting indefinitely for a distant future situation to rouse us to life. It is the familiar question of William James' search for a "moral equivalent for war" which will unleash the energies of men behind socially constructive enterprises. Patapsco may have symbolized the beginning of that search for our generation of pacifists. We must press the search into new and unfamiliar paths."

IT COSTS EVERYBODY

By H. Millard Jones
For the Board on Public Morals

Recently a trial was conducted in Federal Court at Fergus Falls, Minnesota. Three young men were accused of kidnapping a woman in the village of Climax, Minnesota, taking her across the state line into North Dakota and criminally attacking her.

The fact was brought out in the trial that the boys were under the influence of alcohol when the crime was committed, that they first met the woman in a tavern, that two of the boys were minors, that all three of them were transient Mexican laborers.

A verdict of guilty was almost inevitable under the circumstances and a prison sentence was pronounced by the presiding judge. The boys will have to spend a number of years in prison.

Now, let us look at this situation. Quite aside from the moral aspects of the case are some other considerations. The chief argument for the liquor traffic these days is the revenue angle. Here is a sample of how that revenue angle works.

The village of Climax received the license fee from the tavern where these boys met their victim and from the other places in the village where the boys had been drinking beer. Climax is in a county where hard liquor is illegal. The State received the tax from the brewery which manufactured the beer. The Federal Government also received a small pittance in the form of beer taxation.

But now consider the cost of this incident. A Federal Judge had to be sent from St. Paul to Fergus Falls to conduct the trial. Witnesses had to be brought to Fergus Falls and lodged and fed during the week or ten days of the trial. The prisoners had to be arrested and kept in prison for the period preceding and during the trial. They will have to be kept in prison while they serve their time. Jurors had to be transported, lodged, fed and paid. Add to these suggestions other necessary costs of prosecution and you have a sizeable amount. *Who pays it?*

The Village of Climax? No, it is a case in Federal Court and will not be borne by the village where the crime was committed.

The liquor or beer traffic? No, the payment of license fee and taxes appears to give this institution the right-of-way to ply its trade regardless of consequences.

The Federal Government will pay the bill! Whence do funds for payment of the bills of the Federal Government come? From taxation of the people. Finally, the people of the United States will pay this bill, and numberless others in similar situations.

But two of the boys were minors and therefore beer or liquor was sold them in violation of the state law. Cannot the Federal Government collect from the village? No, the Federal courts have no recourse to collect damages and costs from villages, states or communities caused by crimes committed in the various political subdivisions and tried in Federal courts.

So you see the liquor and beer traffic have a nice, soft, highly remunerative and *immune* "racket" wherein they bribe the people with a small revenue for the privilege of creating costly situations which must be paid for by the people through taxation. It is poor economics, this alcoholic beverage business! It is poorer morals, and devastatingly destructive as far as community life is concerned.

In picking books to read, whether new or old, let them be by men who viewed life nobly.

SIX PILLARS OF PEACE

By President Harold W. Dodds

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

Unless we organize for peace we shall not have peace. This is the simple truth underlying PILLAR I which reads:

"The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations."

It is through social and political institutions that ideas are made to march. Unless the idea of international collaboration is embodied in political institutions it will remain a polite platitude. It is true that institutions root in the past and that we cannot suddenly change the political habits and attitudes of peoples. This limits what we can usefully now attempt. But the peoples of the United Nations are already becoming accustomed to collaboration through meetings of their leaders. Out of this, if we will it enough, can be built an institution which will serve our most pressing needs today and provide a basis for peaceful growth in years to come.

We should be able to generate the will power to do this, for it provides the only realistic possibility of durable peace. No nation can hope to be strong enough in the postwar world to guarantee its own peace. Nor is the "balance of power" method any longer reliable. A delicate balance of power may have discouraged some wars in the past, but it has always broken down in the end. Today, the developments of science and technology are such that any balance that might be achieved after this war would be too unstable to deserve the name.

PILLAR I does not contemplate the impossible. It would begin modestly. It recognizes the existence of national loyalties. It does not propose an order so new and unfamiliar that men would be emotionally unprepared to participate in it. Obviously, if a more-than-national organization is to work, men's emotions, as well as their intellects, must be favorable to it. Therefore, as other parts of the Commission's statement make clear, they would now seek organized international collaboration primarily at the points at which world interdependence is strongest. Thus, much of this collaboration might be regional, e.g., European or Pan-American, and much of it might be topical, e.g., commercial and financial. But there would be an over-all framework of political organization sufficiently broad and sufficiently flexible to develop to meet whatever the needs of the future might prove to be. The Commission's proposals are less sweeping than many being put forward. Their success will be due, in part, to the fact that they do not attempt too much.

In planning the framework of a world political organization, we must not exalt the legislative and judicial elements of government at the expense of the administrative. National legislatures and courts deal with the controversial. They are devices for settling arguments, not agencies for carrying into daily life results upon which all are agreed. The greater part of government has to do with day-by-day administration of necessary matters. There is a useful hint in this. I believe that the cause of peace will be best served by more attention to the acknowledged services that international administration can render, rather than by concentration in advance upon the structure and scope of legislative and judicial powers. The latter will evolve naturally as administrative functions are established.

THE SIX PILLARS

I. **Political collaboration between the United Nations and ultimately all nations.**

II. **Collaboration on economic and financial matters of world-wide import.**

III. **Adaptation of the world's treaty structure to changing conditions.**

IV. **Assurance, through international organization, of ultimate autonomy for subject peoples.**

V. **Control of armaments.**

VI. **Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.**

YOUTH SPEAKS

Protestant youth representatives of the United States and Canada have sent telegrams to the executive heads of their governments, asking them "to speak out clearly concerning the racial tensions which are today threatening the very values we seek to preserve." The telegrams were sent from the biennial meeting of the Christian Youth Council of North America, held at College Point camp, Williams Bay, Wisconsin, in which 190 youth, delegated representatives from twenty Protestant denominations, thirty-three state councils of churches and religious education, and eight other cooperating agencies participated June 28 to July 3. "We of the Christian Youth Council of North America," reads the full text of the telegrams, "urge you to speak out clearly in the near future concerning the racial tensions which are today threatening the very values we seek to preserve. We feel that the Christian recognition of the dignity of all men, regardless of race, creed or class, is now not only desirable but imperative, if we are to preserve the foundations of democratic society and the hope of lasting peace."

* * * *

As a result of consultation with General Hershey, Director of the Selective Service System, representatives of the American Association of Theological Schools and the Federal Council of the Churches of Christ in America have recommended measures for enabling students for the ministry to complete their theological training without interruption by the war.

"To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to carry the key to the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make friends among men of your own age who are to be leaders in all walks of life; to lose oneself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians—these are the returns of a college for the best four years in one's life."

PRESIDENT HYDE *of Bowdoin College.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

NATURE'S CHALLENGE

The heavens declare the glory of God; and the firmament showeth his handywork.

PSALMS 19:1.

* * * *

What a universe! Whence? Whither? Who am I? What is my relationship to all this vastness and orderliness and beauty?

KIRBY PAGE.

* * * *

Disappear frequently into the woods and commune with the trees and birds. Reflect upon God's provisions for his creatures. Be alert to evidence of God's presence everywhere.

KIRBY PAGE.

* * * *

When we look down into the blueness of some little pool, rejoicing in the passage of the clouds, and then look up to the wide sky, we realize that the finite is like a lake which, as far as its capacity allows, mirrors the infinite.

MARY WEBB.

* * * *

What is there in a mountain
To lift the heart high?
Nothing but earth that stretches
Into a dangerous sky,
Nothing but bowlders balanced
In reckless masonry.

Nothing to heal the spirit
But a cloud in retarded flight,
A hemmed-in path that struggles
To reach unshadowed light.
Nothing but space and silence
And height that calls to height.

LOUIS UNTERMEYER.

* * * *

The country life is to be preferred, for there we see the works of God; but in cities, little else but the work of men; and the one makes a better subject for our contemplation than the other. . . .

The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.

WILLIAM PENN.

* * * *

Methinks that in the discussion of natural (nature's) problems we ought not to begin at the authority of texts of Scriptures, but at sensible experiments and necessary demonstrations.

GALILEO.

* * * *

To know the mighty works of God; to comprehend His wisdom and majesty and power; to appreciate, in degree, the wonderful working of His laws, surely all this must be a pleasing and acceptable mode of worship to the Most High, to whom ignorance cannot be more grateful than knowledge.

COPERNICUS.

* * * *

Without the sun the leaf can do nothing. This earth of itself cannot create a single leaf. In a very real sense a leaf comes out of the sun. All this miracle of foliage is due to the fact that the sun, millions of miles away, cooperates every day with the leaf in building the tree.

CHARLES E. JEFFERSON.

* * * *

To-day I have grown taller from walking with the trees.
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.

KARLE WILSON BAKER.

* * * *

O God, thou art strong, like a mountain river moving irresistibly to the sea,
I can let some of thy strength flow through me.

O God, thou art true, like the stars that never waver from their course,
I can hold firm and unyielding to what is real.

O God, thou art friendly, like the sun that ever warms the green and singing earth,
I can be friendly to the soul of man.

ALLAN HUNTER.

DO YOU THINK WHEN YOU PRAY?

By JOHN W. ADLON

"Mary had a little lamb its fleece was white as snow every where that Mary went—" exclaims the small child in a single breath. We smile and think how sweet the child is. Nor is the little verse, so familiar to all of us, spoiled regardless of how it is presented. It is so simple and meaningless we accept it in any form as a pleasant association of childhood and pass quickly on.

Yet have you not heard adults pray in that same manner? I have since my youth, back in the Middle West which I call my home and more recently here on the west coast, everywhere I have been. Especially abused, it seems to me, is the Lord's Prayer. This beautiful prayer, so comprehensive, is so often spoken in a rapid, thoughtless manner. So frequently it is repeated without sufficient pause to consider the words which are passing the lips, without any real attempt to think of their meaning. Indeed, particularly in groups, we have come to say "Our Father which art in heaven," as lightly and much in the same manner as the little child reciting his fable about Mary and her pet.

Of course, if one wants only to say beautiful words as a ritual, there is nothing wrong with this. However, if he would petition the Almighty God, let him think what he says. When he prays, "Our Father which art in heaven," let him realize he is addressing his Creator. Let him take his mind and his heart completely away from the world and the material things beside him. Let him really pray. Whether he says, "Hallowed be thy name," or as James Moffatt puts it, "thy name be revered," let him think reverently of that name and what it has meant to the world.

When he prays, "Thy kingdom come. Thy will be done in earth, as it is in heaven," must he not realize he is petitioning that God's will be followed and that this earth, so corrupt, so sinful, so torn by war, be transformed into the likeness of heaven? Can he do so lightly? Can he be so brazen as to ask that such be granted unless he is in the power of the Spirit, unless he himself is willing and anxious to help such a condition to exist?

Let him pray reverently and with earnestness for his daily bread, realizing fully that all is the Creator's. Then, can he ask that his debts be forgiven and still hold a grudge against any man? Can he do so and press ruthlessly a business deal on the morrow? Let him think of his own life with his fellowmen as he asks for forgiveness from his shortcomings.

When he prays for deliverance, should he not think of the evil to which he is exposed and really want God's help? Then, let him not pray, "Thine is the kingdom, and the power and the glory—," and feel at the same time that he is a pretty important person. Let him humble himself before his God.

Let one who prays the Lord's Prayer do these things and soon he will be doing more. His life, his being, his all will flow into that prayer. He will see new joy and light. Let him never pass lightly a thing so great and meaningful.

Truly many of these things could be said of our treatment of other familiar and loved portions of the Scripture. Let us begin appreciating that which we have.

Portland, Oregon.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

Concerning Christ, The State, and Force

By Allan B. Cole

MY father, who has been working with Chinese air cadets, disagrees with my pacifist position. He recently sent a list of questions pertaining to the problem of war, and here are my replies to the ones which involved Biblical references.

1. What is your interpretation of Christ's saying: "Render unto Ceasar the things which are Caesar's . . . "?

Jesus was a Jew in religion and nationality; he was a Semite by race and spoke Aramaic. His fellows of like heritage had experienced in the past a separate statehood—historical but fondly remembered. His contemporary Jews were expecting a national leader to free them from the Roman yoke. The leaders of organized Judaism posed the question to Jesus as to whether loyal Jews should pay taxes to Rome. It was a trap. If Jesus said "yes," then he would be discredited in the eyes of zealous Jewish patriots; if he said "no," he would fall afoul of the Roman authorities.

First, notice that the quotation above has been lifted from context. Christ's very next words were "and unto God the things which are God's." He distinguished between the demands of true religion and those of the state. It is entirely unreasonable from the above quotation to construe that Jesus meant that the citizen should yield to every requirement of the state. Caesar had minted the coin, so let him have it back, even if it was in the form of taxes. Jews were exempt from military service and from worship of the emperor by payment of a special tax. Before beginning his ministry, Jesus is said to have fasted for forty days and then to have faced several temptations. In one of these he is allegorically represented as being offered by Satan dominion over all that was visible from a high place. He rejected the proposal or idea; later he said that his Kingdom was not of this world and therefore he would not lead a national revolt. He was an internationalist by the time of his crucifixion.

In Christ's day it was somewhat easier to define a citizen's relationship to the state in time of war than in the present age of total warfare. But the Christian today is faced with a question similar to that which confronted him. Shall the citizen pay taxes in time of war if he disbelieves in war? If one is not to split hairs unreasonably, the answer will probably be "yes," for most of the peacetime functions of government continue and require revenue. War bond buying is a different matter. Some Christians feel that they can buy civilian government bonds but not war bonds. Some people give to worthy causes about one-tenth of their annual income while others are investing ten per cent in war bonds.

Give the state the things which are properly within its sphere, but reserve for God those moral principles which your intellect and conscience tell you are necessary for goodness. This is my interpretation of this Scriptural incident.

2. How would you explain Jesus driving out the desecrators of the temple by force?

This is the one example in Christ's life where he is described as having used force against human beings, and it has always been difficult for me to explain. I prefer to ask myself whether this single act is to be considered more characteristic of his way of life than the prevailing conclusions as to the way he lived, drawn from all that we know of his life.

It should be pointed out, moreover, that there are a number of respects in which the cleansing of the temple was not analogous to a justification of war. There is no mention of Jesus on this occasion having hurt even those who had made the house of the Lord a den of robbers. He simply overturned their tables and drove them out. He did not act in self-defense; indeed he finally went to the cross without defending himself or his beliefs by physical force. In the temple he was really attacking not individuals but an immoral practice. He took action against men of his own race, nationality, and religion. He regarded himself as the executor of God's will, and he believed that he was specially commissioned to interpret God's will. The individual citizen, conscripted by the state to fight a war against entire nations with instruments which do not distinguish between civilians and soldiers can certainly not accurately or sincerely call on this episode in Christ's life to justify his decision. It is notable that informed and thinking people are not asserting the *"Gott mit uns"* claim as baldly and with assurance in the Second as in the First World War.

3. What did Christ mean by "let him that hath no sword sell his cloak and buy one"?

Again this is a quotation which is often lifted from its frame of reference and explained as a divine injunction to rely on force in case of need. It is like using the Bible for divination, or, having a problem in mind, opening the Scriptures at random—with eyes closed—to see what can be made out of the verse upon which the opened eyes first fasten.

A reading of the four Gospels finds nothing else similar to the above quotation—only the passage itself in the book of Luke 22:36, followed immediately by Christ's quotation of an old prophecy: "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." The next verse tells how the disciples found that two of their group had swords; Christ replied, "It is enough." For anyone who intended to make a fight, would two swords have been sufficient against the "great multitude with swords and staves" (Mark 14:43) who were expected to, and did, come out to arrest him? When one of the disciples used one of the swords against a soldier, Christ bade him put up the weapon; he healed the damaged ear and according to Matthew (26:52-54) said, ". . . for all they that take the sword shall perish with the sword." (Furthermore, Matthew says that Jesus reminded his friends that he could call on God and his angels for deliverance if he chose, but that the prophetic scriptures must be fulfilled.)

Certainly Christ's directions to sell cloaks and buy swords before going into Gethsemane was not a blanket injunction to mankind through the centuries. It was advice for that specific occasion. Just before this initial quotation was uttered, Jesus was in a prophetic mood, conscious of the prophecies of the past and making some of his own about the future. Mark 14:27 tells us that Christ quoted from the Judaistic Scriptures, "It is written, I will smite the shepherd, and the sheep shall be scattered." He was not intending to resist persecution but was determined to do the will of God and to fulfill the ancient prophecies, thus proving himself to be the Messiah. Christ's quotation from the Scriptures, "and he was reckoned among the transgressors," which immediately followed the remark about buying swords, even shows that Christ realized that he might be subject to classification with criminals. Although a pacifist, I have tried to be objective in analyzing this episode, and I can come to no conclusion other than that Jesus Christ instructed his faithful disciples to secure a few swords with the deliberate intent of giving an object lesson in the rejection of violent resistance, throwing into higher relief his willingness to

ıake the supreme sacrifice—not for ation but for mankind and for God.

General conclusion: for reasons which ne above explanations should have ndicated, I prefer to guide my be- avior not by any morsel of Christ's life nd teachings lifted from the Scriptures, but from my own sincere and reflective interpretation of the meaning of his whole life and ministry. What would he do in a given problem which confronts me? In all such issues the whole significance of Christ's example has for me usually been unmistakable.

THE SERVICE OUTREACH

Items of Interest from the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

A letter from Jane Balderston Dye, Chengtu, Szechwan, China, written on April 25, 1943, describes the visits from Horace G. Alexander, English Friend who has been in India as head of the Friends Ambulance Unit there, and John F. Rich, of the American Friends Service Committee.

"A full series of meetings for Horace Alexander had been planned beforehand which all had to be cancelled because the truck did not arrive until about the time when we supposed both Horace and John Rich would be leaving us. They did arrive all safe and sound about 11 p.m. on April 17. Horace Alexander was ready for the hour's walk into Chin Lung Gai Meeting the next morning; both Horace and John were at our recently started Sunday afternoon campus Friends' Meeting. . . The Meeting that day numbered about thirty. We average from seven to twenty.

"Horace stayed with Irene Hutchinson and John Rich with Robert and Margaret Simkin. . . Monday evening we had 43 of our Friends' group together here for a lap supper and talks and discussions afterwards. Horace talked of Friends' work in India, then John told us of the interests of Friends in the United States in Friends' work in China. Three or four of our Chinese leaders followed, telling how much this visit of these two Friends means to the group here. Messages brought by John Rich from Haverford Meeting and from Friends' World Committee were read to this group.

"Tuesday afternoon a group of fifty or so met for what we call the Democracy Discussion Group, a weekly affair, and for some months we have been studying questions concerning the situation in India. Horace Alexander spoke at this meeting. . . In the evening he gave a Hodgkin Memorial Lecture to a well filled room full of students. This was interpreted by S. H. Fang. Wednesday evening we had an F.O.R. meeting on the Leonard Tomkinson's lawn. John Rich was our first speaker, telling of some of the constructive pieces of work being done by the C.O.'s in America today. Then Horace followed with some account of Gandhi's non-violence movement. That evening a group of young Friends met at the Tomkinsons. On Thursday afternoon came the International Relations Club, with more talk and questions on India; and on Friday, the last afternoon, a group of college administrators had them both give some suggestions as to how we can prepare for the post-war world. They went off by truck to Chungking on Saturday morning with several members of the FAU and the Simkins, who were going down to see about the possibilities of starting a Friends Center there."

* * * *

A letter from Eric Brown, Friends' Foreign Mission Association, Rue Georges Cinq, Faravohitra, Tananarive (Madagascar), dated April 27, 1943, contains the following:

"We are still very much cut off from the world—true we have had more letters in the last few months than we had in the previous two years but that does not mean very much when it is realized that we have not had more than half a dozen altogether during the last three years. There is talk of a lot of mail held up at Durban and that it may be coming soon. You can guess that we hope the rumor turns out to be true. We are hoping too that there will be some books among the mail as we have had no new books since the Armistice of 1940 and it is surprising how much one misses them."

* * * *

Henry Louderbough, a Presbyterian from Englewood, New Jersey, an American doctor with the Friends Ambulance Unit in China since September 1941, has returned from China with Sidney Bailey, an English member of the Friends Ambulance Unit, and Tom Weiner, an American in China who joined the FAU there. The two latter men came to the United States for medical treatment.

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The sixteen men in the second CPS China Unit, who have been training at Pendle Hill, are scattered until their return to camps approximately the 15th of August. Some are on furlough. Three have joined the work camp at Flanner House, Indianapolis; three are studying the manufacture of artificial limbs; three are in Kalamazoo, Michigan, studying the transfer of gasoline burning trucks to charcoal burning; two are at Cornell studying agriculture; two are working on further projects for the men. Men for the third China Unit, supposed to assemble at Haverford College on July 1st, did not leave the camps. It is hoped that they can become integrated into possible training programs which may develop.

* * * *

Quoting from *Information*, a weekly News Service by and for men of Friends Civilian Public Service, in its first issue on July 8, 1943: "Fifteen CPS men travelled to Mancos, Colorado, to commence setting up the first government sponsored and financed camp in the U.S. on July 1. The camp, CPS 111, is administered by the Bureau of Land Reclamation through Charles F. Thomas, engineer, previously connected with the Boulder Dam project, who will supervise the camp work and free-time program. According to Mr. Thomas, the area in which the camp is located was "farmed" by pioneers during the past seventy years—largely cattle and sheep farming. Irrigation will make it possible for this territory to support grain and other heavier crops. CPS men will undertake an engineering project that will supply the needed water to this region. They will build an earth-filled dam across a small river not far from the camp.

"The federal government provides transportation to the camp and furnishes work clothing. According to the present schedule, assignees to Mancos will receive allowances varying from $3 to $7.50 a month."

* * * *

Raymond Binford, who has been director of CPS Camp No. 19 at Buck Creek, North Carolina, and continued as director when it moved to Gatlinburg, Tennessee, has resigned to take up other duties. John Ferguson, a member of the Meeting at State College, Pennsylvania, and formerly Political Science teacher at State College, became the new director on July 5th.

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Reports from the work camps indicate that they are well under way. Edward Miller, who with his wife has just visited the Vinalhaven Junior Work Camp in Maine, reports: "This interesting village has nearly every other house empty and nearly every other store vacated, and a certain pallor of hopelessness hangs over many of the people still there, especially the boys and girls. The

job of rehabilitating the town hall and providing more adequate play yards near one of the school buildings is demanding all the skill and ingenuity the camp and staff can muster. We had the privilege of hearing one of the town selectmen give many anecdotes about the history of the island and also participated in the first community party in which the campers and town youngsters shared."

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Thirty-eight girls are gardening and will be canning for CPS Camps at Westerly, Rhode Island and Highacres, Glen Mills, Pennsylvania. These are two of the Civilian Training Units for Woman under the Peace Section.

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The AFSC Storeroom at 1515 Cherry Street, Philadelphia, is in need of volunteers, for sorting and baling clothing for shipment in the United States and abroad. Volunteers will be welcomed on Monday and Thursday evenings, and Saturdays from nine to five, or for any part of the day. If possible notify Eleanor Stabler Clarke ahead of time.

* * * *

The American Friends Service Committee has organized the first Women's Civilian Public Service unit for emergency work as attendants in mental hospitals. The first group, composed of college graduates, is employed at Philadelphia State Hospital at Byberry, Philadelphia, Pennsylvania, to supplement the attendant service in this period of acute shortage. They are being trained in the Female Infirmary and attend classes every day.

Some of these new attendants have had previous experience in mental hospital work and others have had a background of social service work. They have such varied interests as therapeutic d r a m a, post-war reconstruction, children's group work, Pan-American relations, language studies, and hospital personnel selection and training.

Three of the women—Betty Nolte of Cincinnati, Edith Gordon of Chicago, and Margaret Riggs of Rapid City, South Dakota—are wives of CPS men stationed at Byberry. Jeanne Booth of Cincinnati, Norma Dearking of Jackson, Michigan, Doris Larmon of Greely, Colorado, Ruth West of Ann Arbor, Michigan and Jane Terhune of Cleveland are the other members of the unit. They are provided with maintenance, paid $61 per month, and will have quarters with the other hospital attendants.

Our best actions are often those of which we are unconscious; but this can never be unless we are always yearning to do good.

MEETING OF THE FRIENDS WORLD COMMITTEE

On June 21 and 22 the American Section of the Friends World Committee held its semi-annual meeting at Ocean Park, Maine, in connection with the 283rd Yearly Meeting of Friends for New England. The opening evening of the Yearly Meeting was given over to a public session of the World Committee offering Friends at large an opportunity to familiarize themselves with its growing activities.

Very thought-provoking discussions developed out of the study of the relationship of the Religious Society of Friends throughout the world to the spiritual crisis of our day. Irene Pickard (formerly in Geneva, now in Washington), Anna Hartshorne Brown (Philadelphia Yearly Meeting, Arch Street), Hannah Clothier Hull (Philadelphia, General Conference), James A. Coney (Yearly Meeting of Friends for New England), Charles F. Thomas (Five Years Meeting Young Friends Secretary), A. Ward Applegate (Wilmington, F.Y.M.) treated this subject in its relationship to Friends' Schools and Colleges, Religious Education, Social Order testimonies and Spiritual Message. In the public session, J. Passmore Elkinton of Philadelphia gave an address on "The Common Purpose of Friends," in which he stressed the necessity for intervisitation and better preparation. Friends, because of the distinctive qualities of the Society, he said, should be the most constructive group in this generation. Thomas E. Jones, chairman of the American Section of the Committee, spoke of the interracial and inter-cultural opportunities for Friends, showing that racial factors are transitory and that the Christian message with its universal appeal must again set men free. As a sample of the work done by the Consultants appointed by the Committee to study vital problems in their application to Quaker groups around the world, Irene Pickard gave a report on the Quaker Peace Testimony, prepared by Bertram Pickard and herself, which gave among other facts the position of Friends in many countries with regard to conscription.

Before a group to which many young Friends added their dynamic presence, Logan Shanaman, Jr., formerly chairman of the Philadelphia Young Friends Movement, spoke of his recent visit to Cuba and Jamaica undertaken with the help of the World Committee. He gave a vivid picture of Friends' life in these countries and appealed to young Friends to travel and work among Friends abroad.

In the business session a pamphlet on "Quakerism in Switzerland," prepared at the request of the World Committee, was presented as the first of a series to interpret the growth and function of Quakerism in various cultures and environments. This pamphlet is now ready for print; the preparation of pamphlets on Quakerism in other countries is in process. A great interest was shown in the pending publication of Quaker literature in Spanish, and the setting up of a library containing all the translations of Quaker publications was considered desirable. It was planned to hold as soon as possible in this country conferences of informed Friends, dealing with the development of Friends' work in the Caribbean area, the Far East, Africa and Europe.

It was decided to raise a Walter C. Woodward Memorial Fund to be used for travel for religious service.

The very good attendance at the meetings and the vitality of the discussions are an indication of the Committee's steady growth.

BLANCHE W. SHAFFER.

PAINTINGS BY MEN IN CPS

A most successful exhibition of water color paintings, the work of men in CPS camps, was recently shown at the Philadelphia and New York Yearly Meetings, where a considerable number of exhibits were brought by Friends and others attending the different sessions. In CPS camps throughout the country there are artists whose paintings before the war were sought after by art collectors and exhibited in public galleries. Since they have been in camp, these men have had little or no chance to make use of their gifts and have welcomed eagerly the opportunity to make a contribution by giving their paintings to the A.F.S.C. to be sold at far below their real value for the benefit of CPS. Since the success of the recent exhibit other paintings have been added and it is hoped that Friends schools and meetings will want to show this exhibit which is very easy to transport. Will anyone having suggestions as to when and where future exhibitions might be held please write to Ann Wurts, AFSC, 345 Lexington Avenue, New York 16, N.Y.

REMEMBER

Remember, for this is the kernel of the matter, that the theory of democracy assumes a far higher level of good sense, judgment, honest purpose, devotion to the public welfare in the citizen of a free country, than is either looked for or needed in the subject of a despotic monarchy or of an oligarchy.

—JAMES BRYCE.

QUAKERDOM · AT · LARGE

L. Hollingsworth Wood, New York iend, is chairman of the Refugee Re- f Trustees, Inc., a committee to co- dinate the refugee work of the Ameri- n Committee for Christian Refugees, e International Rescue and Relief mmittee, and the Unitarian Service mmittee. The total budget for 1943 $893,000.

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Quakers in the Indian City of oshangabad have been invited to open store through which controlled goods uld be distributed to the population at gal prices. The report from India ublished in *The Friend* (of England) ates that there is great difficulty in tting controlled goods distributed irly and at legal prices, and that it as felt that if a reliable organization ould open a shop, fair distribution ould be insured. Such a shop would lso act as a check on profiteering, for he public would know from this shop hat the legal price for goods was. t was suggested that any profit made y the store should be set aside in a und for public service after the war.

Worldover Press.

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Pauline Terrell Raiford of Daytona Beach, Florida, and her two sons, Danny nd Morris, have been visiting her ather, Clifford N. Terrell of Newberg, Oregon. He will accompany them to heir home in Florida where he will re- main indefinitely.

* * * *

During the past year, Friends Center in New York City has extended its activities to include men in the services. The office has secured more than seventy nights free lodging in homes, and various meals, including Christmas and Thanksgiving dinners, for them. They have come from West Campton, Petapsco, Big Flats, Cooperstown, Gorham, Welfare Island, and Presbyterian Hospital Civilian Public Service Camps, the Columbia and China Units, the Army and the Coast-Guard. Friends Center entertained them at a Gilbert and Sullivan Sing and reception, and a committee of young people recently gave a dinner at the Center for the Columbia Unit. The Young Friends have recently set up a committee for collaborating with certain organizations which specialize in service to conscientious objectors, and a volunteer office staff works on certain evenings at Friends Center to meet such needs and requests of service men in C.P.S. camps and elsewhere in this region, as are not met by the A.F.S.C. or otherwise. One such need is a file of service men, showing their whereabouts when on furlough and their changes of address.

NEWS OF OUR MEETINGS

At the Minneapolis, Minnesota, Meeting the children celebrated Children's Day with a very fine pageant, *The Golden Chain of Love.* Lucia Worrall followed this with a talk based on Drummond's *The Greatest Thing in the World.* Dr. George Conger of the University of Minnesota, who has been preaching for us lately, often has a talk for the children at the beginning of his sermon. These are excellent. Boys going to CPS camps are presented Bibles by the church. These boys are in widely scattered areas.

* * * *

At the Beech Grove Meeting, near Paoli, Indiana, on May 9, Gerene Phoris, of Lick Creek Church, gave a very interesting talk on missionary work. An offering was given for missions. Rural Church Sunday was observed on May 23, with an interesting talk on rural community life by Oscar Elder, an adult class teacher in the Sabbath school. On May 13 Grace Margaret Hall gave an interesting report on the activities of the Young Friends Conference at Camp Mack.

* * * *

The Gate, Oklahoma, Monthly Meeting completed a successful Vacation Bible School with a Children's Day program. This program consisted of singing, memory work, questions and answers, display of a scroll movie of the Creation story, and expression work; scrapbooks, pictures, sewing, and woodworking. Twenty-three certificates were presented at that time for faithful attendance and satisfactory work. A fine spirit of fellowship marked the large attendance at the Father's Day banquet held the evening of June 20. The program of quartet and solo music, toasts, and readings was climaxed by a stirring message brought by Rosa Arnett, local minister. On Monday evening, June 21, a meeting was held with Norman Whitney, visiting Friend from Syracuse, New York. Together we prayed, thought about, and discussed his and our concern for the future of the Society of Friends. We felt there was need of a greater sense of responsibility to the Spirit of Christ and a greater sense of oneness with others. The young people appreciate our recreation center where they can come for games, music, and sociability in the right kind of atmosphere. We have enjoyed the presence of Donald Harvey, Wayne Dunn, Wesley Hein, and Gorden Lewis who have recently been home on furlough from the C. P. S. camps at Trenton, North Dakota, and Ames, Iowa.

* * * *

At the Clintondale, New York, Friends Meeting there were some very interesting and helpful meetings during the early summer. A special service was held in commemoration of the Passion of our Lord, with hymns and some beautiful glass-slide pictures. A very impressive Easter Pageant, *He Goeth Before You,* was given Easter Sunday, directed by the pastor's wife, Sabron Reynolds. The New York Yearly Meeting board of missions met with us in May; also The Ulster County W.C.T.U. convention was held here. The children, under the leadership of the wife of the pastor, have organized a Treasure Seekers' Club. A large number from our meeting attended the sessions of the New York Yearly Meeting at Oakwood School. The meeting had as its guest speaker on June 27 Lavinas K. Painter, a former pastor. The Sunday school plans to join with the Methodist group in holding a joint vacation Bible school under the guidance of our pastor, Willard Reynolds. Church night business meetings are held during the summer on the church lawn, following a picnic supper.

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As has been the custom for a number of years, the Wabash, Indiana, Meeting again this year has joined with the other two churches of the community in union evening services to continue through the months of July and August. Our pastor, J. Grant Johnson, brought a well received message at the first of these meetings. These services, which have been of spiritual value and also a means of closer interdenominational fellowship, have been well supported and attended in the past and we believe they will prove a blessing to the community this year. J. Grant and Golda Johnson, and son Jimmy, of Wabash Meeting, attended the ministers' short course at Quaker Haven.

Problems of industrial relations are problems of human relations.

God is at work in the world, whether we have eyes to see it or not.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

A REAL CONTRIBUTION

Dear Editor:

The editorial, "The Spiritual Way of Life," in the July 1 issue is a very rich contribution to the spiritual writings of Quakerism. I shall clip it for continual use in my own private spiritual searches for sustenance and renewal of faith.

MARIE B. NORTON.

Limerick, Maine.

RACE THEORY AND PRACTICE

(A Letter to the Christian Century)

Sir:

Your splendid editorial insisting that we "drop the Asiatic color bar" appealed to me strongly. And I commend your constant demand for justice to the American Negro. May I urge you to keep up the fight at home? Recently I attended a forum on interracial and interreligious cooperation and friendship, promoted by the National Conference of Christians and Jews. A highlight of the three-day session was a banquet of chaplains and their wives in an army post in honor of the speakers. Ranking officers and their wives were also guests. Strange to relate, the two Negro chaplains on the post were not invited, and even though gentile chaplains and officers and their wives were all intermingled, the Jewish guests were all seated by themselves. In the sessions following the addresses a few superficial questions, previously planted, were given superficial answers. When will we learn that cooperation based on honesty and sincerity is the only road to a decent world?

LESLIE J. TUCK,
Chaplain, U.S. Army.

Fort ————.

HAILS COMMITTEE ON NATIONAL LEGISLATION

Editor, THE AMERICAN FRIEND:

I received my copy of THE AMERICAN FRIEND yesterday. May I say that I almost jumped into the air and shouted when I read the article about the "Friends Committee on National Legislation" being created. I have long advocated a more active interest in the function of our government by church groups.

Last May I was home on a furlough and was asked to give a short talk at my church in Noblesville, Indiana. I did so on May 18, and left for camp on that evening. Later my parents sent me a clipping from the *Noblesville Daily Ledger* of the 19th, including: "In his judgment the greatest difficulty that is going to arise out of the global struggle is an enduring peace. . . . The church should have representatives at the peace conference and the churches should become more politically minded."

The above excerpts from that clipping make me very proud. I do, however, feel very strongly that in order to gain a better international understanding that we must turn to God for the guiding principles. The move by those delegates at Quaker Hill, June 11-12, 1943, is most gratifying to me. A vigorous prosecution of the purpose of this committee should leave its stamp on history for many years to come. As a Quaker in the armed forces, I see the first step towards an enduring peace. That is the breaking down of the wall between the church and the government. May THE AMERICAN FRIEND continue to give reports of the activities of this committee.

S. SGT. JOE H. BURGESS.

North Camp Hood, Texas.

BELIEVES FRIENDS HAVE THE SECRET

(The following letter was written to Edward Thomas, New York attorney, by Albert Solomon, who is professor of Sociology in the New School of Social Research, New York City.)

Dear Mr. Thomas:

I am eager to comply with your wish that I write down the idea which I put forth in our last talk which I enjoyed very much.

I do believe that the Friends are the only group in the contemporary world which has solved the problem of modern specialization and of the natural and unreflected loyalty to moral and spiritual values.

If there is a hope for the future of Western civilization, it rests to a large extent on the image which you and your friends give to a bewildered and disintegrated mankind. It is certainly true that we must be specialists today. However, this cannot prevent us from searching for the lasting principles without which all our technical and specialized knowledge has no useful foundation. You have really succeeded in inducing people to reconsider over and over again the perennial values on which the unity and continuity of the process of civilization is built. You have made people aware that the few and great truths are simple and evident and that we can live with lasting hope in spite of all disappointments in the world.

I think the decisive contribution which the Friends give to the world is to live harmoniously and to combine modern scientific training and the consciousness of the eternity of the spirit and of our participation in it.

ALBERT SALOMON.

New York City.

Great it is to believe the dream
When we stand in youth by the starry stream
But a greater thing is to fight life through
And to say at the end, "The dream is true."

God always acts in the fulness of time.

Book Reviews

THE ALCOHOL QUESTION

BY NORMA C. BROWN

Standard Publishing Company, Cincinnati, Ohio.

Price, cloth covers $1.25; paper binding, 75c.

A new and really valuable contribution to the literature on the liquor problem has just come from the press in the form of a book of lessons prepared by Miss Norma C. Brown. The title of the book is, "The Alcohol Question." It is scientifically, historically, and sociologically accurate. It deals with the whole problem in a realistic and scholarly fashion. Facts are set forth in such a way as to grip the attention and convince the mind. Miss Brown uses her flow of words in writing as in her speaking which attracted the attention and admiration of so many people in the state of Minnesota during her campaign here a few years ago.

This book is the answer to the Sunday School teacher's prayer for material for class work. It will find wide usefulness in youth groups and in high school classrooms. We predict for it a great future of service in the cause of the temperance movement in the United States. We heartily recommend it. It contains 111 pages crammed full of valuable material.

H. MILLARD JONES.

THE HOPE OF A NEW WORLD

BY WILLIAM TEMPLE

New York, Macmillan, 1943

125 pp.

In the midst of a distraught, chaotic world, William Temple writes with assurance and conviction of the future, and what he has to say is important.

The world about which he writes is a world "where all are swept into the service of the common purpose by suppression of individual desires and the enlistment of each in the enterprise of all." In this small volume he discusses some details of this new society, such as the restriction of the acquisitive impulse and fundamental changes in the social and economic order of many countries, including England, his homeland.

This is definitely not another economic or political treatise, however, on the post-war world. Everything he says is religiously motivated. His new structure for society is to be buttressed by faith and undergirded with prayer. In the building of this new world structure everyone is a builder, but we must all pass through the periods of apprentice and journeyman to Christ before we become His master builders. In the chapter on "Evangelism in Our Time," Temple sees great progress in this process within the Church of the last 40 years, but he points to defects in training and areas where changed emphases are needed.

This volume is brief. It is easily read. It is provocative. It is heartening. Chairmen of evangelistic committees and pastors would do well to read particularly the chapter on Evangelism. These and students of contemporary affairs would enjoy a rapid reading of the entire book.

LEONARD S. KENWORTHY.

C. P. S. 52, Powellville, Md.

IT'S YOUR SOULS WE WANT

BY STEWART W. HERMAN, JR.

Harper and Brothers, New York, 1943

315 pp., Price, $2.50

There is more ignorance and misinformation in the United States on religion in Germany today than on any other phase of that nation's life. That need no longer be true since the appearance of Stewart Herman's book. In *It's Your Souls We Want* he traces the struggle between Naziism and Christianity from the advent of Hitler to power in 1933 until the latter part of 1941, summarizing admirably a story which we have heretofore only heard or read about in part.

The author is extremely well qualified to write on this subject. For six years he lived in Germany as a student at the University of Goettingen, as pastor of the American Church in Berlin, and as a member of the United States Embassy staff working with war prisoners. Furthermore he spoke German fluently, knew church history exceedingly well because of his Seminary training, and more than most journalists and officials made an effort to mix with the people. The result is an objective, authoritative, historically accurate, readable account of the most important phase of German life today—its spiritual aspect.

Here is the horrid history of the persecution of the Church and its leaders and adherents, the banning of religious publications, the confiscation of church properties, the secularization of schools, the indoctrination of boys and girls against the Church and Christianity, the suppression of some smaller sects, the expulsion of the Jews, the imprisonment of priests and pastors, and the experiments in developing a new religion to replace Christianity.

But here, too, is the thrilling story of the opposition of the Church and its rebirth, "one of the most amazing records of spiritual resistance in the face of political pressure that the history of Christianity has to offer."

LEONARD S. KENWORTHY.

AMONG OUR CONTRIBUTORS

L. HOLLINGSWORTH WOOD—New York Friend of many valued services.

PAUL L. WHITELY — Psychology instructor in Franklin and Marshall College, Lancaster, Pennsylvania.

SAMUEL NAGATA — Assistant to the Chief of Community Services, Relocation Project, Heart Mountain, Wyoming; an alumnus of Whittier College, with graduate work at the University of Southern California and the Pacific School of Religion.

HIRAM H. HILTY — Representative of American Friends Board of Missions, residing at Holguin, Cuba.

HAROLD W. DODDS — President of Princeton University.

ALLAN B. COLE—Instructor in History, Oberlin College, Oberlin, Ohio, and a member of Chicago 57th Street Meeting.

VIOLET KENWORTHY—Wife of Murray S. Kenworthy, residing at Fairmount, Indiana.

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SPECIAL ITEM

Word has been received that Elizabeth W. Paige, instructor at Westtown School, was electrocuted at Yarmouth, Maine, when she came in contact with an electric light wire, when she was helping to haul a small sailboat to the water in a local boat yard.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Mrs. Norris Bryant, 219 West Main Street, Plainfield, Indiana, Chairman of the Hospitality Committee.

BIRTHS

KELSEY—To Mead Atwater and Neva Atkinson Kelsey, members of First Friends Church in Whittier, California, a daughter, Juanita, July 12, 1943.

KINDEL—To Ersal and Helen Kindel, of Minneapolis, Minnesota, on June 25, a daughter, Marilyn Beth.

THOMAS — To Thomas Folger and Jeanette Shingle Thomas on June 15, a son, Thomas Folger Thomas Junior.

ZIEGENHORN — To Gwyen and Ruth Hoag Ziegenhorn, a son, Donald Gwyen on May 21, 1943, at Muscatine, Iowa.

MARRIAGES

HOAG-PETERSON—At the Spangler M. E. Chapel near Muscatine, Iowa, on June 1, 1943, Mary Ellen Peterson, daughter of William and Doris Peterson, and Charles Hoag, son of Clinton and Florence Hoag. Robert Phillips, uncle of the bride, officiated, assisted by C. B. Rayhill.

THOMAS-WESNER — Esther May Wesner of Newberg, Oregon, to William Clyde Thomas of Sherwood, Oregon, June 16, 1943, at Newberg, Oregon.

DEATHS

PAGE—Mary Page, one of the oldest members of West Union Monthly Meeting, Monrovia, Indiana, on June 11, 1943, aged eighty-six years. She was a daughter of Joseph M. and Matilda Weesner McCollum. Her husband, George Marley, living only a few years after marriage, she was later married to Preston Page. A son, Robert and a daughter, Matilda Page Keyes, preceded her in death. She leaves a sister, Delphina Lawrence; a brother John McCollum; a son, Charles D. Marley; a daughter, Louisa V. Phillips, a step-son, William Page, besides seven grandchildren and six great grandchildren. Funeral service at West Union was in charge of I. Lindley Jones, assisted by Joseph L. Stout, a relative of the family.

JENKINS — James Edward Jenkins, seventy-one years of age, at his home in Clintondale, New York, June 18, 1943, after an illness of five weeks. He was a lifelong Friend. Surviving are his wife, Della Mackey Jenkins; two sons, Clayton E. and Charles O.; a grandson, Edward L. Jenkins; and a great-grandson, Henry Charles Jenkins; a sister and four brothers. Funeral services were held June 21, with the pastor, Willard Reynolds conducting the service.

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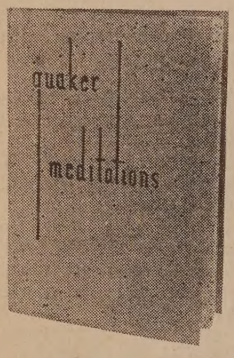
For catalogue address —

JAMES F. WALKER, *Principal*, Westtown, Pennsylvania



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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys enrollment are more likely than in the case of girls, but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to:

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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